

INSIDE: Hawaiian Writers Talk About Community Roots

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SAMPAN

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"Kids Have Pride," a two storey mural on display at South Station was the collaborative effort of 32,000 Boston area school children from public and parochial schools. The mural portrays children of many ethnic backgrounds and is actually a mosaic of thousands of ethnic pride statements on colored pieces of paper. The mural will be on display at South Station through June. Later, sections of the mural will be displayed at other locations throughout the Greater Boston area.

Asian Americans Will Lead In The 90s

The 1990s will be the decade Asian Americans set their own political agenda, said California Congressman Robert Matsui. "For too long Asians got on the political campaign of others, and then settled for a portion of that promise," he said at a press conference on the day of this year's Asian American Unity Dinner, held at the Westin Hotel on May 5. Matsui was the evening's keynote speaker.

The Democratic party should not take the support of Asians for granted, Matsui added. "The Democratic Party has to put out programs for all minorities- Latinos, Asians, African Americans. Asians are not up for grabs."

Matsui said democrats in Congress must get the deficit in control, cut defense spending, offer aid to Eastern Europe, challenge the President on foreign policy, and at home, address the needs of the

homeless.

In the 1990s, Asians will need role models of political activism who commit themselves to issues of common concern among diverse Asian groups. Thus far, media attention has focussed on the technological skills of Asians, but little has been said about the leadership qualities Asians possess. "Asians are seen again as the model minority in articles such as *Time* magazine's. No one talks about Asians as political leaders, or having political power," said Matsui.

Asian Americans are already taking on significant political issues, Matsui added. The struggle against English Only, the repeal of the Immigration Act of 1986, and a protest of a recent Smartfood ad with racist overtones has propelled Asians toward political activism.

Richard Chin's appointment as

Continued on Page 3

Hard Times for Immigrants in Massachusetts

by Catherine Anderson

With rising unemployment, a reduction of English classes and a cut-back in general relief benefits, many immigrants find a changed climate in Massachusetts.

Up until the last fiscal year, the state's booming economy and progressive training and educational services welcomed newcomers who sought a better life. Now, some are leaving the state to search for jobs in California or even New York where chances of finding employment are not much better for the worker who doesn't have skills or speaks little English.

"In the mid-80s, it was easy to place refugees in jobs. Employers would call us," said Paul DeGiacomo, a job

developer with the Chinese American Civic Association's (CACA) Refugee Education and Employment Program. Before, employers would hire limited English speakers to work in their hotels, factories or restaurants, but now businesses have either put a freeze on hiring or hire only those who can speak English perfectly. Usually, this means the American-born worker.

The future looks even grimmer for recent refugees who are single and don't have fluent English skills. In January, the state Department of Welfare announced that it will fund general relief benefits to single refugees for only 12 months instead of 18 months. As a result, many refugees who had planned on continuing

their schooling for another semester, or who were hoping to enter training programs, will now have to look for jobs in a highly competitive job market. "In the long run, they will remain an underclass," predicts DeGiacomo.

Sonith Peou, who works at the CACA's REEP program said that training programs have also become more selective, "These skills programs require students to speak good English before they enter. Someone who has only been here a few months cannot adjust that quickly, and too soon they are cut from the program." A refugee's problems are not necessarily solved by entering a training program, either, explained Peou. If they spend time training for a job, there is

no guarantee a job will be waiting for them when they graduate. In a fragile economy, they face the same set of problems: no jobs, and high competition for the few jobs available.

Peou said he had many clients who were recently cut off from general relief while they were in training programs. One student optimistically entered an electronics training program this winter but had to drop out and work full-time when his general relief was cut. Others have not been lucky enough to find jobs, and have to depend on family for support while they are looking. "This creates a traumatic situation in homes," said Peou. "We take them into this country, but we

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Maxine Hong Kingston Plays the Reader's Monkey

by Catherine Anderson

In her new book, *Tripmaster Monkey: His Fake Book*, Maxine Hong Kingston describes how the main character, Wittman Ah Sing, amorously kisses his lover's toes. The scene was written, Kingston told her audience, "to make up for the healing not given to the long tradition of Chinese foot-binding." Even though Wittman Ah Sing's lover is an American blonde, not an Asian, Kingston hopes her toe love scene will "work as a suggestion, the way melodies and chords are suggested in an ancient Chinese fake book- those songs that people can improvise from."

The spirited Kingston, who thinks of herself as having a "bit of the monkey in me," spoke to a packed hall of Radcliffe students recently about her new

novel and future creative plans. A feminist who makes use of her rich Chinese ancestry to highlight contemporary issues of gender, class and culture, Kingston has received world praise for her autobiographical works, *The Woman Warrior* and *China Men*, including recognition from the American Academy Institute of Arts and Letters. Her latest work, and first novel, *Tripmaster Monkey*, won the prestigious Pen West Award.

Tripmaster Monkey: His Fake Book has received mixed reviews, Kingston admitted. Of her complex novel, set in San Francisco during the 1960s and involving a maverick Chinese American playwright who creates a magical re-telling of the ancient Chinese monkey stories, Kingston said, "the

critics just don't get it." Feminists believe she has sold out because the book is about a man and other critics chastise her for "too many literary allusions." Yet the novel is told from a woman's viewpoint, Kingston explained, and the Chinese myth which inspires the narrator's voice is well known in Chinese literature- the figure of the goddess of mercy, Kuan Yin, who controls the unpredictable monkey by wrapping a band around his head, causing him unsettling pain. Her allusions to Walt Whitman's *Leaves of Grass*, specifically, the lines "I sing the whole body of America from top to toe," is meant to celebrate the Chinese American body, including those sensual toes.

Continued on Page 3



Maxine Hong Kingston on the cover of her book, *Tripmaster Monkey: His Fake Book*. Photo/UP/Bettman Newsphotos

INSIDE CHINATOWN

Beach St. Chinatown Gate Will Close

In a move aimed at increasing public safety in the Chinatown commercial area, beginning Monday, May 21, motor vehicle access onto Beach Street at the Chinatown Gate will be restricted.

All motor vehicles, except emergency vehicles, will be restricted from turning onto Beach Street from Edinboro Street, the Surface Artery or the Central Artery exit ramp. The traffic regulation change is being made in an effort to reduce the significant conflict occurring daily between pedestrians and motorists on this increasingly congested thoroughfare. Beach Street will be closed by constructing a raised sidewalk under the Chinatown Gate using temporary beam material and complemented with reflective posts.

Restricting motor vehicle access onto Beach Street at the Chinatown Gate was determined as being a way to increase public safety for pedestrians in Chinatown, yet ensure that Beach Street businesses are not negatively impacted by the change. Other measures that are being taken to maximize the effectiveness of this action include the following:

*New loading zones will be provided on Beach Street for the use of trucks delivering to local businesses. The meters located on the north side of Beach St from the Chinatown Gate to Harrison Ave. will be replaced

with a loading zone that will be in effect Monday through Saturday from 8 am to 6 pm.

*The traffic signals at Beach Street, Edinboro Street and the Surface Artery will be modified to reflect the change in the traffic pattern.

BTD Commissioner Richard A. Dimino said, "the city has been working closely with the Chinatown/South Cove Neighborhood Council (CNC) and the Asian/American Chinatown Business Association (AACBA) to lessen congestion and improve pedestrian and automobile safety on Beach Street. Delivering basic city services to the residents and merchants of Boston's neighborhoods is, and will continue to be, our first priority."

George Joe, Executive Director of the CNC and the AACBA said, "the Chinatown Business and residential communities are pleased with these changes that should improve conditions on Beach Street."

The restriction will be in effect seven days a week, twenty-four hours a day for a sixty day trial period that will be evaluated by the Boston Transportation Department. Beach Street west of the Gate will be open to automobiles, and motorists can reach it via Tyler Street, Hudson Street, or Harrison Ave.

Residents and merchants with comments on this action are urged to submit correspondence within the sixty-day trial period to:
The Boston Transportation Department
Room 721-City Hall
Boston, Ma. 02201.



Second-graders at the Josiah Quincy Elementary School listen to Lori Lieberman, MPH., R.D., (left) of the Harvard Community Health Plan, explain the importance of good nutrition. Asked to compare the nutritional content of M & M's and a peanut butter cracker sandwich, the children quickly voted for the peanut butter crackers. The presentation was part of a day long Health Fair at the Quincy School. Children learned about substance abuse, coping with stress, aquarobics, the homeless, and other topics. The Fair was sponsored in part by "Healthy Choices for Young Americans," a program of the Washington Apple Commission which has sponsored similar fairs across the country. In Boston, area health educators, social workers, and police workers are participating in the presentations.

Daycare Scholarships for Kids

Citing recent and impending reductions in Massachusetts child care support services, Pamela Mann, executive director

of the The Horizons Fund, announced the formation of a new scholarship option for working families who are in need of assistance with child care costs. The Care Scholarship program is targeted to families living within the city limits of Boston who are trying to remain economically self-sufficient. The Fund, founded in affiliation with Bright Horizons Children's Centers, seeks to ensure that child care support and services survive and thrive in Massachusetts in the 1990s, despite the state's fiscal cutbacks.

"Proposed cuts threaten to leave even more working families in the Boston area without the means to afford child care. By providing scholarship funding to families, The Horizons Fund will offer assistance to parents who are trying to make it on their own," said Roger Brown, who serves as chairman of the Horizons

Fund Board. The Fund has modeled their Care Scholarship

Program after two State programs that have proven to be successful in aiding families in

need yet the funding has been withdrawn.

The lottery will take place in July 1990. Interested families can contact the Horizons Fund at 577-8020 for more information.

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MIS DEPARTMENT OPENINGS

Challenging opportunities exist within the authority's MIS Department. Nine major systems with over 40 applications are to be developed and implemented during the next 26 months. The newly defined department needs a variety of seasoned technical professionals for its start-up operation.

Application Development and Support Manager

A seasoned application development manager sought with a minimum of 7 years experience in financial, human resources, payroll, inventory control, purchasing and contract management applications. Ability to apply an SDM to the business of the Authority is required. Experience with HP 3000/9000 minicomputers and CASE tools necessary. Demonstrated skills in project management to include user requirements definition, systems specifications, program and unit testing, turnover and production support required. Past staff supervision as well as strong interpersonal and communication skills a must.

Hewlett Packard Systems Supervisor

Supervises the maintenance and support activities of the hardware and software on the 5 HP minicomputers (3000, 9000 and a 52). Provides operations support and guidance for backups and the office systems applications. Responsible for testing and PMs along with troubleshooting. Prepares the environment for operations, provides documentation for the MIS and operations staff. Prepares and implements budgets impacting the HP systems. Tracks system utilization, usage and resource allocation. This position requires 4 to 7 years of experience with MPE-XL and extensive knowledge of MPE-V and HP Business system Plus and DESK software, along with experience in LAN and PC networking. Knowledge of MAESTRO, TAPES, OMNISPOOL and other system utilities preferred.

Database Analyst/Programmer

An individual with 6 to 8 years of experience with the design and installation of relational database scientific applications such as Laboratory Management, Plant Management and Utility Billing. Comprehensive understanding of wastewater management is necessary for successful execution of this job. Experience with ORACLE, VAX, minicomputers and 4GLS preferred. Excellent interpersonal and communication skills required.

Technical Support Analyst

A microcomputer software and hardware troubleshooter with 3 to 5 years experience is wanted to provide hands-on support to end users. Proficiency in DOS and MAC platforms, Wordperfect, Lotus 1-2-3, dBASE II, various graphic and desktop publishing software needed. Experience with LANs desired, HP Vectra, WYSE and/or MAC certifications preferred. Strong focus on user satisfaction, service orientation and communication are part of this job.

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The Sampan is the only bilingual newspaper published in New England serving the Asian community. The Sampan is published bi-weekly.

FROM PAGE ONE

Matsui *Continued from Page 1*

municipal court judge is a landmark victory for Asian Americans, and Daniel Lam's bid for state representative will pave the way for future role models of Asian American political leaders, Matsui added.

Of English Only, the movement to declare English the official language of the country, Matsui said, "The English Only movement demonstrates a lack of confidence. If one is confident, if the country is truly great, then diversity is positive. Our diverse cultures—Asian, African American, represent a mosaic. That is what is wonderful about the United States."

Matsui also reminded the audience of a Congressional effort to abolish the 1986 Employers' Sanctions which penalized employers for hiring undocumented workers. The government's General Accounting Office (GAO) has reported widespread abuse of the law. Employers are turning away workers because they don't know how to read the workers' INS documents, or because the worker has an unfamiliar name. "The GAO found that 20 percent of employers refuse to hire someone because they look different, have an Asian or Hispanic accent. In Chicago, for instance, where the immigrant population is denser, that figure jumps to 30 percent."

In the 1990s, those examples of Asian achievement will have to match strides with political equality, "Until Asians get involved in the political arena, those success stories will become meaningless," Matsui said.

The Japanese American community's fight to win an apology from the United States government for the internment of 120,000 Japanese Americans during World War II was one issue, Matsui said, which challenged Asians to confront the political establishment. Shortly after receiving a national apology, but before redress payments had been confirmed, the Japanese American community was called upon again to question a political action made in high government. Republican Governor Deukmejian appointed Congressman Dan Lundgren, who was opposed to redress payments, to the powerful position of State Treasurer. Members of the National Coalition for Redress/Reparations knew that Lundgren's record as a member of the national commission to address Japanese internment during World War II was dismal. They opposed the appointment by mobilizing civil rights groups, environmental groups, womens' groups and others to speak against Lundgren's. "Again the Asian American community took a risk, and made it known to the world that Don Lundgren did not represent the values of the public." Lundgren did not become State Treasurer.

Matsui represents the Sacramento district, is a member of the House Ways and Means Committee, and has worked on behalf of Asian minorities as Congressman for twelve years.

Congressman Matsui's remarks set the tone for a later panel on Asian American Empowerment for the 90s at the Westin Hotel before the dinner. The Asian American Unity dinner is the year's kickoff for Asian Pacific American Week, a celebration of Asian Pacific American culture and heritage. Recently, President Bush declared May "Asian Pacific American Month."

Economy *Continued from Page 1*

don't take care of them once they are here."

Generally, when the economy isn't good, employers will choose workers they can communicate with easily, said employment coordinator Richard Miller

of the International Institute. The International Institute serves Ethiopian and Vietnamese students as well as other newcomer groups with English as a Second Language programs, legal services, and employment services. Miller said his staff is placing immigrants in small business jobs such as bakeries or printing companies. Before, immigrants and refugees could find work at Marshall's department store, the garment shops, or in hotels.

Manufacturing companies, which also used to employ immigrants, are closing down, or re-locating in the suburbs. The Department of Employment and Training recently estimated that 35 plants statewide had closed down as of April, 1990.

Like other job developers, Miller said that a newcomer's lack of English is the strongest barrier, "English seems to be the key to getting a job, or any other kind of survival here. With English, a person can make out one way or the other."

Newcomers who use to rely on restaurant work for a steady income while they pursued learning English are finding that once formerly reliable businesses are not hiring.

Business owners in Chinatown lament the slow-down in business, a reflection, they say, of the whole state. One owner estimated that business has fallen by 20 percent. Many Chinatown restaurant owners were reluctant to talk about the drop in business, fearing it would bring a bad name to Chinatown, yet even in the suburbs, Chinese restaurants are suffering.

Owen Harren, a personnel director for the Jack Pollack Company which manufactures automotive parts and has been a reliable employer for newcomers, especially Vietnamese and Cape Verdeans who live in Dorchester where the company is located, said hiring has dropped to almost zero in the last 6 months. Currently, the workforce is 25 percent Vietnamese and 65 percent Cape Verdean. After lay-offs in November, Harren said, the company was able to recall only staff in production jobs this past January.

In order to address workers' problems with English, Harren said, he and other staff members taught English as a Second Language classes last year to 65 or more immigrant workers. Harren is currently looking into curriculum for ESL in order to meet the growing need of the workers.

Immigrants moving to Chinatown from abroad discover they have to wait six to eight months before a restaurant job in Chinatown opens up.

Suzanne Lee, chairperson of the Chinese Progressive Association (CPA) which runs the Workers Center said that restaurant workers who used to find quick jobs in the suburban restaurants are realizing they may have to re-train for other positions. "We're looking into ways they can break into the trades, or other reliable forms of employment."

Trained office skills workers who have come through the Chinese American Civic Association's (CACA) program or the one sponsored by the Chinatown Occupational Training Center (COTC) are faring better. Although skills training counselor Chung Li believes that placements take longer and that one has to be much more persistent, people can find positions in Boston's stable insurance or banking businesses.

Recent graduates from CACA and COTC have found positions at the John Hancock Life Insurance Company, the State Street Bank in Quincy, the Boston Five, the Shawmut Bank, and The New England.

Immigrants have always needed good training programs in order to survive in Boston, but the economy requires that

they plan ahead now more than ever. "More immigrants are coming to this area, yet the economy has gone down, the government has cut funding, making the situation worse. We want to serve as many immigrants and refugees as possible," Li said.

Family support is key to success in Boston, said Maria Goodman, a pre-vocational counselor at CACA. One of her students, Tong Lin, who came to this country from Canton and entered the pre-vocational program last August has recently landed an entry level position at the Westin Hotel. Lin plans to support himself and his father, mother, and brother with his hotel and restaurant jobs when he enters the University of Massachusetts' Developmental Studies program. Lin is ambitious, says Goodman, but he is also realistic, "He knows how to identify his strengths and weaknesses and how to ask for help. He makes good use of resources, something we really want people to do when they come to our program."

Although he has made strides since coming to Boston, Lin said the road hasn't been easy. More than a few times he was turned down for restaurant jobs because employers told him that his English wasn't good enough, even for dishwashing. "It's very hard for new immigrants who don't speak the language," he commented. Finally, he was able to get a position at the Chef Chow Restaurant in Brookline through a relative.

Job developers are looking outside the hotel, restaurant and light manufacturing industries and finding a few positions in relatively obscure businesses, such as flag-making. The request for flags seems to have risen as Eastern European countries such as Poland and Czechoslovakia have begun to re-design not only their government, but also the fabric and cotton symbol which represents it.

The Flag Center in Cambridge is one of many flag makers in the Boston area which employs immigrant stitchers. The key to finding a job, claims Brian Broggi, the vice-president of management at the Flag Center is persistence. The small company will interview four or five people for one position, but then cannot track down the possible candidate because he or she doesn't have a phone. "I always recommend that people call us if we don't call them. And even if there isn't an opening, they should keep trying to get us. Even Americans don't know that you can call the company to ask about openings. We welcome that."

Although the company has a skeleton

crew of about six people or more, they plan to hire a few more stitchers as spring business picks up. The work is usually seasonal, lasting from May to the end of August. Broggi said they will hire stitchers with little English, as long as the person has had experience or is willing to learn industrial stitching. "We find that minimal English skills are enough, because people are able to get their message across." Broggi said that business prospects look good for the future, and they will probably hire a few more immigrants as the demand grows for flags.

Kingston

Continued from Page 1

Kingston created the character of Wittman Ah Sing, a ribald 25 year old hippie, in order to reveal the American adolescent hero through feminist eyes. "I wanted to bring this character to adulthood, to see if I could 'grow-up' a Tom Sawyer, Huck Finn, or Holden Caulfield, those adolescents of our American psyche." Kingston's hero is not only the American adolescent, but also the dearly loved Monkey King of Chinese folklore who travels to India and returns carrying the knowledge of Buddhism back to China. This monkey wreaks havoc wherever he goes yet survives by his wits and magical powers. Kingston's Wittman Ah Sing, who recites poetry on city buses, wrestles with Chinese American stereotypes, and dreams of writing a great play, embodies the peak ideals of America's Monkey age—the 1960s. "It was a time of chaos, when the established order was turned upside down," she said. The long, fast-paced novel charts how a person of those ideals can balance his own culture and times without giving up his dreams.

In her next work, Kingston hopes to include myths she had left out of her first book, *The Woman Warrior*. "As I grow as a feminist and pacifist, I get more concerned with the word 'war' in *The Woman Warrior*," she explained. The conclusion of

Continued on Page 7

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ASIAN COMMUNITY

Asian American Unity Dinner Panel:

90s Bring a Decade of Change, Activism

by Catherine Anderson

"We're re-defining the old stereotype of Asians as non-political," said May Louie, chairperson for Boston's Rainbow coalition and Jesse Jackson's special assistant at the Asian American Unity Dinner panel discussion. "Asians are organizing around workers' rights, educational rights, the fight against English Only. We're becoming politicized in the most dynamic sense. In the next decade, there will be an explosion of activism in electoral politics," Louie predicted.

Speaking with Louie at the Westin Hotel on the afternoon before the Fourth Annual Asian American Unity dinner were Davy Um Heder of the Cambodian Women's Project, Suzanne Lee, co-chair of the Chinese Progressive Association, Bin Nguyen, vice-president of the Vietnamese Community of Massachusetts, and Daniel Lam, formerly director of the Massachusetts Office of Refugees and Immigrants, and now a candidate for state representative. Fred Dow, the past director of the Asian American Resource Workshop moderated the panel on Asian American political empowerment in the 90s.

In front of an audience of over fifty people, panelists discussed not only the need for Asians to become more politically empowered, but how that kind of power can be achieved.

To begin her talk, Suzanne Lee explored the term "political empowerment" itself. "Empowerment is the key word," said



Daniel Lam and Suzanne Lee, panelists at the Asian American Unity Dinner Panel, "Asian American Empowerment in the 90s."

Lee, "it means being a full partner to shape society, and have a say in the institutions which guide it—unions, federal, state and city government." For Lee, the question is not why are people uninvolved, but instead, how to get them involved. People will commit themselves to an issue, she continued, when they believe they will be heard.

Asians need to demand access to education, and jobs. For too long, Lee said, Asians were made to feel that they shouldn't be in Ivy League schools because large numbers of Asians had already entered, and in corporations, Asians hit a glass ceiling. Once achieving capability, Asians are not rewarded by the greater society they live in.

One of the most important aspects of political activism, Lee emphasized, is empowering workers. Choosing an issue that draws people together is the key to becoming politically em-

powered. While working on a bill to guarantee workers higher unemployment benefits, Lee

"Empowerment means being a full partner to shape society, and have a say in the institutions which guide it."

said, workers at the CPA's Workers Center learned that they could have an impact on the state legislature. The workers

divided themselves into small groups and spent two years learning the political strategy of authoring a bill and seeing it through the House. One day, Lee said, when workers came back from meeting with legislators at the State House, they told her, "We need to get more people involved in this. They (legislators) don't understand what's important to us." The bill received a favorable review last month and is on its way to the House and Senate Ways and Means Committee.

For Bin Nguyen, vice-president of the Vietnamese Community of Massachusetts, the idea of community itself is still evolving. "It wasn't until I came here that I heard the word 'community.'" Vietnamese immigrants come from all parts of Vietnam, and from various class and family backgrounds. The challenge for them in Massachusetts, he explained, is to work out the differences of class, religion, and political opinion in order to benefit the Vietnamese community as a whole.

Davy Um Heder, representing the Cambodian community, stated that refugees coming from a war torn country often look up to the established Asian community for leadership. "You have been here a long time, and

we can learn a great deal from you." Heder named struggles around bilingual issues and equal access to jobs and education as key issues that unite all Asians.

The difficulty for Cambodians in particular, she said, is trusting government to work for the benefit of people. "Because so many distrust the government in our own country, it is hard to work together here." The present situation in Cambodia is constantly on people's minds, she added. "People are looking to going home in the future, but they are worried now for their loved ones who are still there. We are now trying to unify with our Cambodians and support the United Nations policy." The United Nations plan for Cambodia would call for free elections.

Daniel Lam, who is running for state representative of the Sixth Norfolk District, said that his campaign will serve as a "laboratory of Asian political empowerment." If Asians want political power, Lam, said, they will have to compete in the electoral arena. "If we want to have power, we will have to work for it. We have to accept the fact that we have to do it." Lam added that when he became a citizen ten years ago, he was challenged by a clause in the naturalization oath that informs new citizens that someday they may be called upon to serve in public office. "Empowerment is entrance, a permission to enter into something. The question is not can we, or are we willing to run, but that by running for office you are paying the price of living here."

U.S. Department of Housing and Urban Development

Boston Regional Office, Region 1
Boston Federal Building, 3rd Floor
10 Causeway Street
Boston, MA 02222-1092



INVITATION FOR APPLICATIONS FOR

Section 202 Elderly Handicapped Housing Fund Reservation

The Department of Housing and Urban Development will accept applications from nonprofit organizations for rental or cooperative housing under the Section 202 Direct Loan Program for Housing for the Elderly Handicapped subject to the following:

Units	Loan Authority
Metropolitan Area	311 \$19,323,000
Non-Metropolitan Area	91 \$5,071,000

This represents the funding available for Region I, but there will be a per application limit of 125 units (including manager's unit) in both the metropolitan and nonmetropolitan areas. Additionally, each metropolitan area application must propose at least 50 units.

Appropriate filing information is contained in an Application Package which may be obtained from Jeanne McHallam, Director, Housing Development Division, U.S. Dept. of HUD, 10 Causeway St., Boston, MA 02222-1092.

This office will conduct a workshop on May 14, 1990 in the auditorium of the O'Neill Federal Building, 10 Causeway Street, Boston MA at 9:30 a.m. for interested applicants to explain the Section 202 program, to distribute Application Packages and to discuss application procedures.

Application must be received by 5:00 p.m. June 13, 1990. If mailed, applications must be received in the field office no later than the foregoing deadline. Applications received after the time and date specified will not be accepted.

Bilingual Social Worker

Cantonese/Mandarin (MSW preferred) to supervise adult/child matches in the Asian community. Case management skills essential. Pleasant working environment. Good benefits. Send resumes to Pat Shine LICSW, Big Sister Association of Greater Boston 161 Mass. Ave, Boston 02115 or call 236-8060.

Sewerage/Maintenance Deer Island, Winthrop

Operations Manager

Individual needed to work full time managing the operation of the Deer Island Wastewater Treatment facility to ensure efficient, cost effective operation and compliance with NPDES permit requirements. Responsibilities will include all aspects of design, budget, staff training and maintenance associated with the Boston Harbor project. Qualified candidate will possess a BS with 8-10 years related experience, 7-9 of which are in a management capacity. Mass. Class III license and Mass. Wastewater Treatment Plant Operator's license Grade 6 are required.

Maintenance Manager

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Machinist

This technical individual will fabricate and repair through the use of machine tools; pumps, turbines, generators, valves and other related equipment. This skilled employee will have considerable knowledge of the methods tools, practices, materials and techniques used in fabrication and repair of equipment used in the ironmaking trade. Ability to interpret and execute diagrams a must. 5 years experience as a machinist is required.

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The next issue of Sampan will be published on June 1, 1990.

Press releases and advertisements which require translation, typesetting or artwork are accepted up to Fri., May 25 at 5 p.m.

Camera-ready advertisements are accepted up to Mon., May 28 at 5 p.m.

PROFILE

Landscape and Community Connect Writers



Gary Pak and Wing Tek Lum.

by Catherine Anderson

"Here on the mainland, we're Asian American," commented-fiction writer Gary Pak from Hawaii, "but at home I call myself a 'local.'" For both Pak and poet Wing Tek Lum, the term "local" explains more than geography. As writers connected to a rich tradition of storytelling, identifying as "local" keeps alive what both know as an authentic Hawaiian-culture, one focussed on the ecology of the islands, the folklore of the people, and the generations of family who have lived in Hawaii. Unlike the term Asian American, which often connotes a late-comer minority status, the term "local" more clearly identifies those Asians whose grandparents came to Hawaii as cane-cutters, laborers, or merchants and who comprise the majority of the population. As Lum succinctly explains, "We write about themes of belonging in a community of Hawaiians."

The writers came from their home island of Oahu as part of the Asian American Resource Workshop's Asian Pacific American Week of cultural activities. On the Tuesday of that week they read at the Harry

Dow Memorial Room in Tent City at Copley Place, Boston. Lum's collection of poems, *Expounding the Doubtful Points*, won the Before Columbus Award for 1987. Gary Pak has published numerous short stories and has written a novel and novella. He is currently working on a creative thesis for his master's degree at the University of Honolulu.

Both writers publish often in *Bamboo Ridge*, a beautifully produced alternative Hawaiian journal. Editors Eric Chock and Darrell Lum have created a publication that for ten years has fostered some of the state's most unique voices, writers mainland readers would not often see because their work may be considered too difficult or regional by editors. The publication appears quarterly, either as an anthology of short stories and poems, or as the single collection of a poet, novelist, or playwright. *Bamboo Ridge* is a community institution as well: Lum is the press's treasurer and Pak has donated volunteer time over the years. Both participate in the decade old writer's workshop.

For both Lum and Pak, writing carries the significance

of social responsibility. The art is a two-way process: they take the stories and myths from the culture, while at the same time, give it back by creating totally new versions. Their roles as writers in their community, and their support of *Bamboo Ridge* keep literature alive and vital.

Returning the gift to the community is nothing more than the Hawaiian way, says Pak, "as a kid, whenever I went picking limu (seaweed) with my uncle, he taught me how to only pick here and there, not to take everything, but leave enough behind for next time." To just take enough for yourself and your family and nothing more is connected to the Hawaiian sense of ecology, claims Pak, "my uncle taught me never to pick down to the roots, but to leave enough behind so that limu can grow back." The feeling is one of connection to a land that provides for and nourishes people who in turn, nurture it.

In Hawaii, explains Lum, the family can be a paradigm for the community. "Family, the island, and culture are inter-related," he says. Perspectives are influenced by the proximity of grandparents, aunts, and brothers. "Our sense of time is vertical. We have our connectives with our grandparents who live near us, and also our cousins, uncles. We have the oral tradition- their stories passed down to us." Instead of a history dropped behind as the descendant moves across time, the Hawaiian is constantly receiving influences from ancestors living near by. "I go to the same fishseller my father went to in Chinatown. On the mainland, mobility creates a different sense of time, and therefore a different literature."

The island state of Hawaii supports one of the most diverse populations in the United States. The majority are Asian, either Filipino, Japanese, Korean, or Chinese. Like much of North America, the islands were over-

taken by Caucasians who exploited the people living there and the islands' natural resources. By the middle of the nineteenth century, whites had crated sugar fiefdoms all over the islands, importing cane-cutters from China, Japan, and other Asian countries. By the end of the nineteenth century, Hawaii's matriarchal ruler was overthrown and Hawaii was annexed to the United States.

The culture which grew out of the lives of cane-cutters struggling to exist in their new home of Hawaii is one which remains alive today in many forms. As Pak describes his family's inter-marriages, "Eating with my family is a real Hawaiian experience- we might have sushi here, lau lau here, and some kim chee, too." Another hearty survivor of that mixed culture is pidgin English, a combination of Hawaiian and Asian languages along with the trade English originating with cane-cutters who needed to communicate in a common language.

In describing Hawaii's blend, and the mix of cultures and races which identifies most of the rest of the United States, Lum contrasts the American mainland term "melting pot" with one he believes more accurately names it, "the Chinese hot pot." As Lum explains through a poem under the same title, a Chinese hot pot consists of separate morsels of meat and vegetables cooked together in the same broth, "like a stew that really isn't/as each one chooses what he wishes to eat/only that the pot and fire are shared/along with the good company . . ."

Although Hawaiians are united in the physical sharing of a small, isolated space, their spirit can't be described as collective, Pak says, but more like the Hawaiian term, "Ohana," which means a family that includes not only brothers and sisters, but also uncles, cousins, friends and neighbors,

anyone rooted in the Hawaiian spirit.

As harmonious as Hawaii may appear in comparison with the rest of the United States, Pak and Lum quickly point out that all is not idyllic in their state. Lum calls the cohabitation among the various Asian groups a "grudging tolerance." Necessity has created a culture which knows that cooperation is more practical than competition.

Often the friendliness of the Aloha state has been turned against them, the writers add. "In Honolulu, near the capital is a statue of King Kamehameha.

In the right hand he beckons with an open arm, a kind welcome," explains Pak, "but in his left hand is a spear to demonstrate strength. For too long we have been open and welcoming. For too long our culture has been ripped off, along with our integrity." The spear is now the symbol of community of activism, Pak adds. The activism of the 1970s may have reached its peak, he says, but now people are aware that Hawaii cannot be freely exploited without public outcry.

Lum's poetry touches on themes related to his Chinese roots- family, traditions, food, and identity. Through sensual imagery and almost a storyteller's narrative, the poet conjures place and time with remarkable clarity. In a poem which takes place on Kahuna Beach during Chinese New Year's the poet wonders if his distant relatives in China are viewing the same moon, a kind of gentle watch over families gathered to celebrate New Year's. In a realization both emotional and factual, the poet confesses that he was mistaken- on the other side of the world in China, it's daylight and no one can see the moon. The poet's awareness reveals the pangs of distance, both cultural and geographical.

Pak's stories are written in the voices of so many of his many influences- his uncles the Hawaiian people he knows, his childhood friends. He makes use of pidgin and Hawaiian names for things, moods, places and expressions and blends them into stunning, vibrant prose.

Unfortunately, these writers have not had much luck marketing their work on the mainland. "I was told once not to write in pidgin," said Pak. The editor claimed that pidgin English would be too difficult for readers on the mainland. However, the writers do not feel discouraged by this judgment. "Our heroes are really more complicated, more fascinating and challenging than anything popular culture can offer," says Pak. Lum approaches his work in the same way, "I've stopped apologizing for being local," he says, "I used to say that the universal is contained in the particular, but now I'm saying that the particular is the particular. That's enough."

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"Tats, you wen dump some rotten fish around here or what?" she said. Sugimura shook his head. He wasn't the talking type, even with his wife. "Then whas that stink smell?"

He thought of telling her about the fish scales and bones, then he thought that perhaps a bunch of stray cats had had a feast in that corner of his field. The fish were probably tilapia or catfish the cats had caught in the nearby stream. But he was tired from working all day under the hot sun and in the stifling humid air and he didn't have the energy to describe to his wife what he had seen. The fish scales and fish bones were unimportant, and he shrugged his thin, wiry shoulders and said nothing.

But something bad was in the soil. When Tats and the other sweet potato farmers began harvesting their produce a few days later, they found abnormally small sweet potatoes, some having the peculiar shape of a penis.

"How dah hell we goin' sell dis kine produce?" complained Earl Fritzhugh, a part-Hawaiian sweet potato farmer. "Dey goin' laugh at us. So small. And look at dis one. Look like one prick!"

"Somet'ing strange goin' on in dis valley," said Darryl Mineda, another farmer. "Get dah story goin' around dat old Jacob doin' all dis to get back."

"Get back at who?" Fritzhugh asked irately.

"At us."

From Gary Pak's "The Valley of the Dead Air," a short story published in the Spring 1987 edition of *Bamboo Ridge*. Subscriptions to *Bamboo Ridge* are \$12 a year. Write: *Bamboo Ridge Press*, P.O. Box 61781, Honolulu, Hawaii, 96822-8781.

IN FOCUS

Children's Museum Bridges Ethnic Diversity



(Left to right) Luis, Candace, and Thao share some of their experiences through interactive videos at the Children's Museum's KIDS BRIDGE exhibit. Photo/Max Belcher

by Shawna Lo

In a few years, ethnic minorities will make up a majority of Boston's population. Learning to live with ethnic diversity is an issue that cannot be ignored any longer.

Boston is a city with strict ethnic boundaries. Sadly, such a layout only worsens ethnic and racial tensions which already exist. The lack of meaningful interaction among members of different ethnic groups allows stereotyping and mis-concepts to flourish.

To fight a long history of racism and prejudice, we need to

begin teaching people-- especially children-- new values of tolerance, appreciation and respect for others. This effort can happen on both personal and institutional levels.

The Children's Museum has made a commitment to striving to bring about such change. About three years ago, the Museum began a Multicultural Education Project which consists of a program to train teachers in the practice of multicultural education and the development of a multicultural curriculum for the classroom.

The Children's Museum also

has devoted much energy into creating their new exhibit, The Kids Bridge, which opened about three weeks ago. The hope is that The Kids Bridge will encourage kids to enjoy and appreciate cultures which are different from their own and will provide a safe and stimulating environment which children, parents, and teachers may address the tough issues of racism and prejudice.

The exhibit is thus far made accessible to five non-English speaking groups by brochures printed in Spanish, Portuguese, Chinese, Vietnamese, and Khmer. After crossing a 46-foot long bridge, which symbolizes bridging the distances that separate people, the exhibit is divided loosely into three sections.

The first section of the exhibit emphasizes self-discovery and self-respect since "only then can you start to appreciate the experience of others," believes Fabian Chiu, coordinator of the Multicultural Education Program. Visitors can draw self-portraits and answer such questions as: Where does my family come from? What languages do I speak? What things do I like about myself? Other activities help children to recognize the similarities between themselves and others, regardless of differences in culture or race.

The second portion of The Kids Bridge encourages children to become more familiar with their surroundings, and to investigate other areas and cultures. Many of these activities have a cross-cultural, international flavor to them, but the ultimate message is that this incredible richness can be found right here in Boston. Visitors can see the interactive videos of treasure hunts guided by

children from various communities. We can go to Revere to search for a Cambodian treat called a Rambuttan, or to South Boston to look for a claddah ring.

There are neighborhood windows to peek in to see families celebrating special occasions, and music booths where we can play songs and lullabies from various cultural traditions, or listen to pop songs with inspiring messages by such artists as Janet Jackson, Queen Latifah and Bob Marley.

Visitors can try their hand at speaking words and phrases from some of the most commonly spoken languages around Boston. Through interactive videos, kids will teach words in Khmer, Spanish, Haitian Creole, Cantonese, and English, on your request.

The third section of the exhibit focuses on ways to deal with racism, and what kids can do to support their friends. With interactive videos, kids tell stories about experiences they have had with discrimination. The viewer can think about ways to respond to these situations. The goal here is to show that racism is painful and that each one of us can do something to fight it.

In this room, also, there is an area to sit and read children's stories, a video of talk shows for adults and several resource notebooks for people interested in finding out more.

One of the concerns I had before going to see The Kids Bridge was how the exhibit would treat racism. By attempting to break down harmful stereotypes, would the exhibit, instead, reinforce them? What the designers have done to avoid stereotyping and easy categorization is to take a personal approach. This way, a per-

son is represented as an individual with his or her own identity instead of as a member of a particular group. This approach, while not challenging prejudices that already exist, is successful in that it encourages healthier and more positive conceptions of people from other backgrounds that children may not have contact with.

Fabiana Chiu explained that the changing and growing nature of the Kids Bridge will reflect a changing Boston community. The exhibit will be made accessible to more non-English speaking groups as their populations increase, and a sign displaying all the languages known to be spoken in Boston will be updated as necessary.

The Kids Bridge has something for people of all ages as well as ethnicities, although this exhibit seems especially important for white Americans. The Museum operates on the principle that while racism and prejudice are not easy issues with simple answers, it is better to talk about them than keep silent.

(Shawna Lo is a contributing writer for Sampan)

Also at the Children's Museum

300 Congress St.
Boston, Ma. 02210
617-426-6500

May 19: "A Palette of People"

The 1990 FUNraiser Celebrate Boston's multicultural communities at the Children's Museum's 4th annual benefit. This gala will take place under a tent facing Boston's spectacular citylights and skyline. For information, call 426-6500, X-316.

May 21 "Just for Parents in Multiracial Families." Seminar is presented in collaboration with the Multiracial Family Network of Culture Sharing, Inc. \$10, \$9 for members.

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Computer Operator I - User Support

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ASIAN ARTS

April 7-June 24: Imperial Taste: Chinese Ceramics from the Percival David Foundation The exhibit will be on view in the Carter and C. Brown Galleries at the Museum of Fine Arts, 465 Huntington Ave.

May 2-May 31: Chinese Painting Exhibition by Wai-Lin Lee at Cary Memorial Library, 1874 Massachusetts Ave.

May 4-25: A Memorial to a Page in History, a one-woman show at City Hall by Yim Wong. Part of the exhibit will move to Southeastern Massachusetts Gallery on May 11 through May 18.

May 19: Cambodian Dance by the Lowell Angkor Dance Troupe At the Boston Public Library on the Dartmouth Street steps of the Central Library in Copley Square. From noon until 1 pm. The Angkor Dance Troupe is directed by Sameth Chea and performs Cambodian folk dance for Cambodian Americans now resettled throughout New England. The troupe consists of 13 male and female dances and six musicians. The program is free.

May 28-June 9: Art show to commemorate the Tiananmen Square Massacre at the Chinese Merchant's Association, 20 Hudson St. For details on the exhibit, or if you would like to exhibit your work on the Tiananmen theme, call Yim Wong at 617-232-3753 as soon as possible. All ages and types of art media are welcome.

June 3: Imagining the Exotic Other: Arnold Genthe Photographs of San Francisco's Old Chinatown Lecture by Mr. John Kuo Wei Tchen at the Old Edgell Library, on Oak Street at Edgell Road in Framingham, Ma. The lecture is part of the Photographic Historical Society of New England's meeting. At 1:30 pm. The public invited, free of charge, to experience rare, enduring photographs as well as a narrative history that counters deeply-rooted myths and stereotypes of early Chinese life in America.

Do you want to be included in the Asian American Artists Association Directory? If so, call Elaine Yoneoka at 617-232-7758.

Artists: If you are interested in sharing works to appear in an exhibit in Chinatown featuring work centered around the June 4th massacre at Tiananmen Square, titled, "A Memorial to a Page In History," please contact Yim Wong, evenings at 232-3753.

"New Voices, New Words," a minority fiction contest sponsored by Joy Street Books/Little, Brown and Company. Writers from ethnic minority backgrounds who have never published a children's book are encouraged to submit manuscripts in the following categories: picture book, middle-grade and young adult. Winner will receive a \$5,000 cash award and contract for publication with Joy Street Books/Little Brown and Company. Deadline is Sept. 1, 1990. Call 227-0730 for more details and rules for submission.

Kingston

Continued from Page 3
the Chen Luan-feng story, which she originally left out, would put peace back into the theme. In Kingston's story, Chen Luan-feng inspires a heroine who takes her father's armour in his place, fights the Manchu soldiers, and then becomes a general. In the original story, when Chen Luan-feng successfully returns from battle, she takes off her armour, puts on a beautiful dress and places wood orchids in her hair. "I omitted that because I was a

sixties feminist who didn't want my character in high heels and make-up." In her next book, she'll include the ending when Chen Luan-feng reveals herself as a woman so that men won't take credit for winning the battle. "They'll see that she can turn return to women's values, that a person can come back to war and not be brutalized by the experience."

Kingston regrets not adding that Chen Luan-feng was a weaver, like so many other figures of mythological history: Athena, in western tales, or the spider goddess, Anansi, in African tales. "The root of the word 'textile,' connected to weaving, making cloth, is the same as what I care about—the text."

How myths extend beyond the time they were created in is one of Kingston's purposes in writing, she said. "Every age has a new telling of its myths and I want to keep the tales alive, not frozen." As a child she was a storyteller, spinning tales about people around her, adding to the stories she was told. Her feeling for the spoken story is much stronger when she speaks Chinese, while the English language encourages a written text.

For Asian American writers, the challenge is to tell a story as accurately and as close to psychic reality as possible, without compromise, Kingston said. The task is monumental because there are so few models. "Minority writers, and women

have to work harder. There are things peculiar to our lives, and we have to write them without repeating the stereotypes. We have to invent Asian American themes, and each person who does goes off into uncharted territory." Kingston said she appreciates comments her mother made about her books, which she read in a Chinese translation. "My mother thought I was able to capture Chinese American life 'exactly,' in her words, and I took that as a great

compliment."

The unique form of her works

encourages the beginning of commentary, a dialog volley between writer and reader. In *China Men* she invites her father to add or correct any of the four stories of his arrival to Gum San (America). When *China Men* was published in Chinese, Kingston explained, the text included wide margins, ample space for her father to record his responses to the story, which he did. For Kingston, this trading of myths, memories and tales is the essence of Chinese (and Jewish, she includes) literary culture, and a form she hopes to cultivate as she writes her next major work.

The Sampan

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ASIAN CALENDAR

Mar. 1-July 31: Childcare Training Program for Refugee and Immigrant Women offered by ONE to ONE at an Allston-Brighton site. Call Harriet Goldstein or Susan Doody at 254-1691. 426-6500 for details.

May 19: Botanical Tour at the Arnold Arboretum Dr. Hu Shiu Ying, member of the National Association of Chinese Americans and a Harvard associate, will conduct a botanical tour. If weather permits, she will describe the flora of Asian and Europe as well as domestic varieties which populate the acreage. Everyone meets at the Centre Street Gate; you may bring lunch. For more information, call 332-8340.

May 20: The Ford Hall Forum 1990 Evelyn and Louis P. Smith First Amendment Award At Blackman Auditorium at Northeastern

University, 360 Huntington Ave. Fang Lizhi, a Chinese astrophysicist currently in refuge in the United States Embassy in Beijing will receive the award. The program will feature Fang Ke, Fang Lizhi's son, Orville Schell and Sidney Jones. Program begins at 7 pm. For more information, call 437-5800.

May 21: Teenage Fugitive A spellbinding drama about a teenage fugitive who stumbles into a family. At the Rabb Lecture Hall of the Central Library in Copley Square (Boston Public Library). 6:30 pm. Free.

May 23: Golden Age Banquet at the China Pearl Restaurant, 9 Tyler St., starting at 6 pm for a social hour. Dinner at 7 pm.

June 3: From All Walks of Life Walk to Benefit AIDS Action Join thousands of friends and neighbors across the city walking to support research, care and development for people with AIDS and HIV. Call the Walk line for more information: 266-6906.

June 3: Dragon Boat Festival This year's festival will be held at the Charles River Park on Soldier's Field Road, along the Charles River across from WBZ and the Ground Round. This free event will have martial arts demonstrations, Chinese singing and dance, Chinese arts and crafts and the eventful competition of the dragon boat races, as community teams vie for prizes as they row boats decorated with dragon heads up and down the Charles River.

The Dragon Boat Festival commemorates the death of a famous Chinese poet and

patriot, Chu Yuan of the Chou Dynasty. For centuries, boats in China decorated as dragons have raced on the Double Fifth, the fifth day of the fifth moon, to hone Chu Yuan's spirit. Dragons in traditional China were thought to control rain, so it was important to cajole dragons on the Double Fifth to produce rain for a good harvest. For more information, call William Poon at 508-970-3941 or 617-566-4149.

June 3-8: Celebrate the 25th Anniversary of Head Start On June 3, Action for Boston Community Development (ABCD) will kick-off the birthday with a dinner and dance cruise aboard the "New Spirit of Boston"; on June 5, there will be an Open House at all Headstart Centers and also at ABCD; on June 6 there will be a Headstart Parade; children's artwork will be displayed and there will be festivities at the State House and at City Hall on June 8. Call 357-6000, x 245 for more information.

June 9: How to Organize Citizenship and Voter Registration At the Jesuit Urban Center, 761 Harrison Ave., Boston. From 1 pm to 3 pm. For details, call the MIRA office at 357-6000, X-228.

June 16: A Taste of Asia Come enjoy fine cuisine from China, Japan, Korea, Vietnam and Thailand at the J.F.K. Library and Museum, Boston. Ethnic performances, dance music by the Gray Sargent Trio. Benefit for the Chinese American Civic Association. \$40 tickets. From 6 pm to 10 pm. For more information, call: 426-9492.

June 19: English Plus General Meeting At the Dow Memorial room at Tent City in Copley Place, Boston. From 6 pm to 8 pm.

Free ESL classes at the Korean Methodist Church on College Ave., No. 68 in Davis Square, Somerville. For more information, contact Rev. Schroeder at 629-2322.

Free Citizenship Classes: If you have been a legal permanent resident for five years, or if you have been married to an American citizen for three years, then you may be eligible for United States citizenship. The International Institute of Boston offers free classes to help you prepare for the exam. Call Victoria Frothingham at 617-536-1081. One with One also offers citizenship programs as well. Call Harriet Goldstein at 254-1691 for more information. These programs are joint efforts of the Massachusetts Office of Refugees and Immigrants and the Commonwealth Literacy Campaign.

Free Citizenship Class: Sundays at 12:45 pm at the Chinese Baptist Church, 65 Washington St., Quincy, Ma. For more information, call Mrs. Lee at 863-2253.

Multilingual HELP-Line provides telephone information and addresses questions regarding AIDS, immigration and citizenship. Call (508) 688-HELP for assistance in Spanish, Vietnamese, Khmer, Arabic, Hindi, Tamil, French, Malayalam, Thai, Gujarathi, and Laotian. Sponsored by the International Institute of Greater Lawrence.

The Massachusetts Office for Refugees and Immigrants offers free civics exam study materials to immigrants from Asia in the federal amnesty program. The 100 question guide can be used as a preparation aid for the English test given to qualify for citizenship. The questions relate to United States history and politics. An applicant must answer six out of ten questions as well as read and write a sentence in English in order to pass the citizenship test. To order these study materials, call or write Anne Noonan, Office for Refugees and Immigrants, 2 Boylston St., Ma. Call: (617) 727-7888.

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黃海生

春來了，人們自然會想到青草、綠葉、鳥語、花香，我卻想起中國農村飼養的春蠶。

蠶吐絲，蜂釀蜜，蠶與蜜蜂雖是渺小的昆蟲，但對人類貢獻却很大。如果說，蜜蜂是人類健康之友，那麼蠶蟲可以說是美化人類生活的設計師。

可是一直以來，人們並沒有給蠶蟲應有的看待與評價，相反每每曲解它、諷刺它。如鄉下人稱小孩子小便的地方為「蠶蟲」，人們又稱那些處事不高明，自己束縛住自己的人為「蠶蟲師爺」，只有李商隱的詩句：「春蠶到死絲方盡，蠟炬成灰淚始乾」才給予春蠶歌頌與同情。

春蠶會這樣稱讚過牛：「牛吃的是草，但擠出來的是牛奶。我們也可以這樣稱讚蠶蟲：「蠶蟲吃的是桑葉，但吐出來的是絲。」如果牛與蠶蟲會說話，牠們會問人類：「人阿！你們吃的是肉，喝的是奶，但你們擠出來的和吐出來的是些什麼呢？」

中國人懂得養蠶繅絲的歷史，比任何國家早，據說可追溯到黃帝時代，中國是文明古國，這是世界公認的。你看，當外國人還是以獸皮、樹葉蔽體的時代，我們的祖先已穿起漂亮的絲製衣裳。中國的絲綢，一向是世界最著名，波斯人、阿剌伯人最早和中國通商，就是看上了中國的絲綢，他們所走過的路，後人稱之為「絲綢之路」。絲綢在針織品中的地位，歷久不衰。即使科技發達的今天，人造纖維，林林總總，但沒有一種可以與真絲媲美，它以其柔軟、光澤、耐用、貼身、舒適、多暖而夏涼，穿起來華麗而高貴，深受有錢人家、高貴人士所樂用歡迎。絲綢與中國文明分不開，蠶蟲對人類貢獻也很大，但穿起漂亮絲綢的人們，有多少會想到蠶蟲，認識蠶蟲呢！

花樣設計家會為絲織品置上各種圖案、花款，如金魚、花鳥、甚至十二生肖，但絲綢西國

「反民主」五大論

史研生

自八九年春夏交接之間，在天安門聚集的學生及北京民眾喊出「要民主，反獨裁」的口號時，就有人同時說了不少反民主的言論，有來自中共官方的，也有發自海外，既有見諸於報章之土，也有見諸於網路之自來水。不識丁之徒的口。形形色色，總而言之，歸納起來，共有五大論，臚列如左：

(一) 脫籠論：有人喻中國大陸人民，四十年來被中共禁錮，就好比關在籠中的鳥兒一樣，一旦獲得自由，實行民主，便會像脫籠的鳥，不但不知去向，就是連生存也有問題。持這種說法有些是出於一片苦心，擔憂到爭取得民主後的中國人，會不知所措。但亦有的是攪共及喝共黨奶水長大的，他們害怕一旦失去了黨的「關懷」及「照顧」，頓然感到失落，無可依靠了，於是便極力反民主，主張維持現狀，繼續吃「亞細亞」的。亦有人會說：「管它民主不民主，但求兩餐一宿，總之一輩子做順民便是。不論籠外生活如何好，咱們就不冒這個風險，籠裏不是有共產主義的天堂嗎？」但是，經過四十年的「社會主義建設」後，人們已經發現天堂沒有了，外面倒愈來愈有吸引力，因此有雀躍欲試之意圖，那種「久在樊籠裏，樂得返自然」的心態，已成了思想的主流了。民主就是大方向，而迷失方向的，正是共產黨人。

(二) 附庸論：中共老朽們說：民主這東西是西方的，看主張三權分立的學生，在天安門豎起了「民主女神」，就是仿效美國的「自由女神」，媚外崇美。一旦他們當權，就會成為美國附庸了。近半個世紀以來，在共產黨宣傳下，人民接受了那套狹隘的民族仇恨教育，已令全國陷入自大、自閉、愚昧及不自覺的地步。鼓吹這樣謬論的人是否意識到，在人類社會中，不存在著一種文化共通性，一些超越國界及民族的理性。在拚命宣傳「世界民族大團結」及「社會主義大家庭」之餘，為何同時要人相信「唯我獨尊」及「外國一切都壞」這套紅衛兵思想呢？共產主義不是毛澤東發明的，中又何嘗不

是蘇聯的附庸呢？現今世界實行民主的國家，不見得就成了美國的附庸，就算是日本，人們能說它是那一國的附庸嗎？過去那些一直說台灣是美國的附庸，現在不是啞無言嗎？

(三) 人人上街論：鄧小平在六四後說：若實行民主，天天有人請願，日日有人上街遊行，那還有時間搞建設？原來鄧小平心目中的「民主」就是上街遊行、示威請願。中共批判駁家其、方勵之這班人搞的正是街頭民主，製造社會不安，造成動亂，因此要鎮壓。倘若民意上達的渠道無阻，有一定的上呈下達程序，正視民情，尊重民意，社會公平平等，嚴、方兩人要做社會運動家，也不可能不有追隨者。鄧在復出後，其妻卓琳不是在人民日報收集錯案冤案投訴嗎？有了通道，投訴有門，上訪的情況不是減少了嗎？政治開明、人民富足，那裏會有人上街鬧事，若是鄧大人及李鵬之流，被迫遷出中南海，分配不到房屋，與妻子女兒及牛馬雞犬，各配一方，子女多年待業，賦閒家中，天天吃貴米，有冤無路訴？不上街鬧事，難矣！

(四) 山高皇帝遠論：從歷史上看來，大凡中央有權力不穩；或政令不修，荒遠地區但求自保，多我行我素，加上中國土地遼闊，大有邊長莫及之嘆，這引致地方勢力抬頭，正所謂山高皇帝遠，就算是強硬專制如中共，中央政府推行行政令時，民間大多抱有「上有政策，下有對策」的消極抵抗心理。或有謂：行民主的，主權也好，人民還要耕田幹活，誰做皇帝也一樣要繳租納糧。反正民主也不過當飯吃，只要安份守己，官府也奈何不得。這種心態的形成，是由於長期以來，人的價值沒有被重視，國民總覺得人微言輕，說話起不了作用，加上政府往往漠視民意，致使人民參政意識低落，自然就會我行我素。若要消除地域限制，改善交通，發展資訊的同時，也要進行國民教育，開民智，重視人的價值，培養民主思想，地方主義自然可消除。在政治方面行聯邦制，權力下放，給予地方政府較大程度的自治，這樣不失為克服「山高皇帝遠」論的一種方法。

(五) 一人一張嘴論：有人說：中國有十一億人口，一人一張嘴，不要獨我行嗎？行多黨制，那麼便會有幾千幾百個黨，那得了？政黨之間你爭我奪，台灣

的國民黨與民進黨，就是兩個黨的，也鬧成這個樣子。十一億人的中國，豈不是永無寧日？首先說說「一人一張嘴」這個問題，俗語說：「三個臭皮匠，多如一個諸葛亮」，因此人多意見多並不一定是壞事。最緊要的是如何去作民意調查，在徵集民意後，歸納研究，作為制定政策的依據。馬齊濟就可怕得多了。在獨裁政府打擊清算的法西斯高壓手段下生活，人人自危，便容易產生一言堂，文革之所以遺禍十年，不正是因為太多聲音，而是缺乏正義的聲音。多黨競爭，互相監督，是一種健康的民主形式。國有國法，黨有黨紀，任何事情依法按紀辦理，動亂自可減少。

綜觀上述五種反民主奇談怪論，使人覺得民主並非一擲便成，是需要耐心的討論及實踐，逐步去改變人們固有的想法。一方面提高了個人的認識；另一方面對民主的信念自可增強，這樣人

們對民主的錯誤看法自然可以消除。

Request for Bids

This notice is a request for SEALED Bids for a Residential Rehabilitation Project funded by "small cities Community Development Block Grant from the New Hampshire office State Planning under provisions and subject to the requirements, of Title I of the Housing and Community Development Act of 1964, as amended.

Grantee name and address:

Stewartstown Housing Improvement Program, II,
P.O.Box 434, W. Stewartstown,
N.H. 03597
(603) 246-8220

Description: 7 apartments contained in 1 (one) building.

Working plans and/or specifications will be available for a non-refundable fee of \$10.00 per set on Thursday May 31, 1990, and any Monday, Tuesday, or Wednesday from 9 to 5 thereafter thru June 13. A mandatory pre-bid conference and walk thru will be held on Thursday May 31, 1990 starting at 9 am. Bids will be for a turn key job. Performance and Payment Bonds will be required and bidder must prove his/her capacity to bonded in order to bid. References requested.

All Civil Rights provisions including Title IV apply to this project. This is an equal opportunity/affirmative action agency. All qualified bidders will receive consideration without regard to race, color, religion, creed, age, sex, or national origin. Women and minority contractor participation welcome.

Sealed Bid Deadline is 12 Noon on June 22, 1990.

Sealed Bids will be opened at the Stewartstown Housing Office located in the White Mountain Bank Building, Stewartstown, N.H. at 1 pm on June 15. Bid award will be in approximately two weeks from bid opening date.

Contact Mrs. Dera Adair, Housing Administrator or Mr. Steve Loomis, Rehabilitation Specialist at 603-246-8220 from 9 to 5 on Mondays, Tuesdays, and Wednesdays.

請訂閱舢舨

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本刊經費除廣告收入外，尚需憑藉各方讀者及熱心人士支持。請郵訂舢舨，支票用SAM PAN抬頭。所有捐獻，均可扣稅。

捐助五十元：一等郵寄（一年）First class for one year: \$50
捐助十五元：三等郵寄（一年）Third class for one year: \$15
歡迎廿五元、五十元、一百元或五百元之捐款。
Your donation of \$25, \$50, \$100, or \$500 would be welcome.

Please mail check to:
The Sampan attn: circulation
CACA
90 Tyler St.
Boston, Ma. 02111

姓名 Name: _____
地址 Address: _____

The Sampan is the only bilingual newspaper published in New England serving the Asian community. The Sampan is published bi-weekly.



（承第六版）
的美籍華人周文中，如果接待我們的人知道此人何許人，他們不會把我們當旅遊團待，我們被交到旅遊局，他們就不管了。我們這些人不值錢，這些接待的人弄了個虛頭不對馬尾，周文中去過桂林多次，對旅遊的路線很熟，他用不着這旅遊接待。其實，旅遊之外再加些教育方面的內容也未嘗不可。但我相信那些接待人員在桂林就沒把兩件事放在一一起考慮，他們對我們代表團的性質不明瞭，這是我的看法。

問：最後一個問題。您是否觀察到追求完美和敷衍了事之間有某種聯繫呢？
答：我看這可能和人們對什麼是自己的工作的概念有關。像《零計劃》這地方，若有人說這

不是我的工作，我就得和他談談，因為這個機構是一個社會團體，要是在這工作的人說：「這不是我份內的事」，就應該離開這裏。大概當今中國很多人對自己工作的概念非常狹隘，全然沒有廣泛一點的責任感，這與共產主義制度的願望背道而馳。例如，我在書中大概提到曾和一個中國人有一場令人驚訝的談話。他說：「你知道我們有一群自發性合起來做事。我相信你們美國絕不會有這種自願義務工作的事發生。」我說：「實際上，是美國人首先主張自願無報酬地搞社會活動的。」今天我就說到這裏吧。

問：謝謝您！

編者按：本文作者為哈佛大學教育系博士候選人。

一九九〇聯邦老人醫療保險及麻省醫療補助摘要

黃健文

由於聯邦政府財政赤字日漸龐大，國會一致通過取消原定今年生效的「全保」老人醫療保險計劃。這對老人們要負擔更多的醫療費用，有相當的影響。原有的保險計劃，仍然有效。下列是這項保險的摘要。

老人醫療保險計劃仍舊分為甲乙兩部份，甲部是住院保險。凡年滿六十五歲，而符合領取退休金的人士，都可以免費受保。六十五歲以下的傷殘人士，亦可以在特別條件下受保。

乙部是門診保險。這包括醫生費、實驗室、門診費等。這部份的保險是要另外繳交保險費。一九九〇年度的保險費是每年二十八點六元。通常這項保險費是在退休金支票中扣除。如果你不需要或不想購買這份保險，應向社會安全局說明。

（一）居家健康補助：

（二）有醫療補助的醫院：

在進住醫院最少三天之後，病人如有需要轉往有醫療補助的療養院的話，保險公司會支付首二十天的費用。由廿一至一百天，病人需支付每天七十四元的共費。此後，如果病人繼續留在該療養院的話，則要負責全部費用。

（三）居家健康補助：

如果病人在家中療養，而醫生證明需要健康補助，保險可以支付廿一天的全額護理。如果病人需要少於每星期四天的服務，保險可以支付至多每星期三十五個小時的料理。這項服務的批准，需要醫生定期審核。

（四）絕症終期服務：

保險會提供最多至一百一十天的各項服務。

（五）臨時料理：

保險不會提供臨時料理的費用，如果病人長期在家中療養，而需要家人的料理，保險不會提供臨時料理人員的費用。

（六）臨時料理：

如果病人長期在家中療養，而需要家人的料理，保險不會提供臨時料理人員的費用。

（七）臨時料理：

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（一百）臨時料理：

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（一百零一）臨時料理：

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（一百零二）臨時料理：

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訪《打開心扉》作者

加迪納

談中國的教育

與社會

薛燁

近來，在許多書店櫥窗裏，可以看到一本哈佛大學教育學院教授加迪納(Howard Gardner)的新作《打開心扉》(To Open Mind)。

(To Open Mind)

這本書在關心中、美兩國教育的讀者當中引起許多不同反應。爲了解作者本人對該書出版前後的一些想法，本報記者特別向加迪納作了一個專訪。以下是採訪的內容：

問：《打開心扉》是一本有關中國教育的著作，尤其談及中

到這些不同，不過我也未曾預料會收到華裔的來信，他們告訴我作爲第一、二代移民，從此書中了解到一些使之不安的根源。就此而論，我這作者也感到很大的慰藉。

問：您是否記得他們來信中學的例子，是什麼事情使他們常常不安？

答：學校教育。他們或他們的父母在中國上過學，或許他們並不喜歡所上的學校，但對學校的態度卻十分清楚，像師生關係、教材教具的運用、學生個人的選擇，諸如此類等。美國學校所實行的一套截然不同，注重個人發展，沒有一統的教案，學生背景和價值觀念也差別較大。在中國，雖然有不盡相同之處，人們總還有較廣泛的共同經歷和認識。美國文化紛繁雜亂，一屋裏廿五個人，其中就有一個會說中國話，而大多數人很可能對中國聞所未聞。現今美國都市裏更向多極化發展，與中國都市裏的對比也愈加強烈。這倒像中國的少數民族處境，某些地區有少數民族，但漢族人衆勢強，少數民族顯不出來。大多數人或很少見到少數民族，除了電視上或逢年過節才表現一下。這是其中一封信裏提到的事而使我聯想起來的。

二

問：您自己是否研究過波士頓或美國其它地區有衆多華人子弟的學校呢？

答：這得去華埠，本地的華埠或是像紐約和三藩市有大華埠的地方，我並無這方面的經歷。我倒知道許多中國家庭感到這裏的學校系統不鼓勵中國語言和文化的教育。因此把孩子送到校外活動站或週末活動班，以使孩子多受些中國文化薰陶。你知道波士頓的昆士學校有很多中國孩子？

問：對。那學校在華盛頓街。

答：那裏的中國文化影響是否有力，是否在那裏有置身中國而非美國之感，我持懷疑態度。美國文化環境太強，極難在那所學校裏出外桃源。依我之見，只有孩子回到家裏，特別是住在華埠的，才有傳習到中國文化價值觀，尊敬父母，勤勉勞作，有始有終，不居功自傲等特性。我也不知這是否回答了你的問題。

問：我僅就華人社區可能感興趣的事提出這個問題。您的書

後半部份比較中美文化，對比鮮明。我想知道就教育和爲學生增強創造性而論，你覺得中美文化中有什麼相似之處嗎？好像在書中您比較強調對比差別，是嗎？

答：那是我的感覺。由於兩種文化有其獨特的歷史，都對自己的國家引以自豪，因之使差別更多於共同之處。對何爲正確方法，兩種文化各持不同信念。在中國，漫長的歷史使其爲然；在美國，則要引用歷史學家的例外論。例外論是說美國不同於世界上任何其它地方，因爲，美國人是不以史例爲依據而建構了一個新社會體系的。出於幾乎全然相反的因素，所以這兩個國家大概有更多各自顯得與衆不同之處。我以爲例外論是個緣由。這就是社會而論，並非專指教育。

我記得在歷史中，美兩國人民相互頗有好感。大概是因爲兩國人民中都有某種個性意識，只是在中國這種意識被壓着。一旦有所放鬆，人們就會注意個性表現。中國人沒有像德國人或日本人那麼強的群體意識，中國人的集體觀念往往要強制督促，才能形成。一有機會自立，人們就喜歡表現自我。

幽默感是另一個兩國人民共有的特點，也許部份是因爲地大物博，地域差別多，生活色彩豐富之故。

至於實際教育系統方面，中美兩國之間的差異大概不會小於任何兩個國家之間的差別。其實，觀察了中國教育與美國教育的多種不同之處後，我倒是逐漸對美國的教育有了更深刻的認識。我的確不知道是否在其他歷史階段的中國教育系統曾與美國有較相似之處。畢竟，共產黨的中國雖偶有放鬆，但始終是一個控制很嚴的集權社會。若去台灣或香港，那裏依然是中國文化，但感受却

中國同事很不能理解我們如何會一個國家裏能有一萬六千個教學行政區，每個區又自設課程，有自立學校領導機構，因爲，在中國，至少原則上，一切以北京爲準，這種中央集權與這裏的權力極爲分散具有天壤之別。我一個朋友在美國教育署工作，與我同道去中國訪問，她說兩國教育的相似之處正是中央政府大談學校該做什麼，但其影響力沒法如想像的大。

問：山皇帝。底下可以爲所欲爲。我想知道您是否有什麼特殊的經歷或偶然的機遇，使

你對中國好奇和神往。

答：沒有什麼特別的往事，由於對大多數美國人來說，中國很神秘。我們有「神秘的東方」這個說法。共產黨開始掌權時，我才上學。中國顯得遙遠，忽然在七十年代，國門打開，人們可以去看看。我先是去旅遊，沒有專門的目的，所見所聞使我很有感覺，聯想到不少自己個人的經歷和性格。這和美國沒什麼聯繫，主要是與自己的背景，出身，及重視教育、喜藝術、尊重長輩、保持傳統等價值觀有關。生長在美國，小時候即傳習到這類價值觀念。隨着自己不斷地美國化，有些東西反倒消失了。

我不知道你是否成家有孩子，如果是的話，你或許會給孩子講講中國的事。這就像我剛才提到的華埠昆士學校，要經歷過社會的影響，那真是難上難。等孩子長大了，就不會記得多少你給他小時候灌輸的東西。

我第一次去中國是文化大革命剛結束不久。曾在西方受過教育的那些人或其家人在西方受過教育的，遭受屈辱十年之久。有些人自一九五七年反右運動就開始挨整，至此廿年後，突然間，他們被放出讓外界接觸，對這些人來說，真像遠遊世界，又重見青

年時所熟悉的世界，完全與世隔絕結束了，那種彷彿久別重逢的心情一言難盡。

人生很奇怪，一言以蔽之不可預料。當我去日本時，也不覺得怎樣，一到了中國便與激盪。大概是偏於情感吧，我特別喜歡中國人，特別是把他們每個人看時，人都是各有好惡的。你知道我們收養了一個中國孩子，這種決定不是說就收養，非有深固的感情支持不可，決定是在我和妻子一道訪華前做的。這經過了反覆考慮和商量，當然，那時我也去過中國幾趟了。

五

問：我記得您在書中提議建立一種以個體學生爲中心的學校模式，這種學校一方面培養學生的基本技能；另一方面提供鼓勵學生創造性的學習環境。我覺得該模式是針對美國學校而提的，較適用於這裏的情況。你是否對中國教育的某些方面有類似的想法？

答：我在書中就提出一個觀點，當時完全是想到那兒說到那兒，也不一定有的放矢。我書裏提出的觀點是要對中國改變，那麼幼兒教育的條條框框，必須

重打鐵鼓另開張，這顯然行不通。漫長歷史，尾大不掉，推着你走向既定的方向。

不過，你要是換一步棋，當孩子長到七、八歲到九歲，已掌握到不少基本技巧，這時讓他們依各自不同方式，嘗試使用這些技能。依此辦理，現行的教育系統便可獲得某種和諧與平衡，使其不足得以補償。我是在向中華人民共和國提建議，不知道此建議是否也可供香港、新加坡或其他地方參考。就我的經歷來看，香港不同於新加坡。香港充滿了資本主義的影響，學校教什麼都搞不

住社會上截然不同的生活的影響，而新加坡和台灣的學校與社會風範頗有一致之處。

在中國，社會學校更是做法一致。到頭來，要讓大多數人有冒險精神，標新立異，難於上青天。人們已經被造就得如此了。先是教育系統的薰陶，再是政治制度。外國商人在華與中國人合作時，通常會發現中國人需要你把任務吩咐清楚才辦得成。若是說「你們自己解決」，他們就不知所措了。

在某種程度上這話也許說得也不公平。同樣的問題交給美國人、日本人、德國人或法國人，未必他們就行，也許同樣不靈。但是在中國的工廠和電腦房之類的地方，許多美國人和其他外國人在努力與中國同事合作時都有同樣的感覺。

六

有件事使我常常感到迷惑，可能你解釋得是。是什麼原因使得中國的教育家、心理學家總想聽聽我們的想法？或出於禮貌？或出於對外國人說的東西感興趣？或出於某種信念認爲由此可學到那些東西？我一時回答不出來。

問：真不能嗎？

答：不能。

問：你當面問過他們這個問題嗎？

答：那可不容易。因爲，若人家對你的話感興趣，問這類問題就像指責人家誠意不足。硬是要告訴你是他真地感興趣或僅出於禮貌。偶然會有人說出一點道理，我曾與北京的一個高級官員，相處甚久，十分熟悉。一次長時間訪問將結束時，他告訴我：「我從你身上學到了些東西。」這話的確不易聽到。他說：「我學到你與同事相處的方式。」他指這管我是代表團的領導，我總是讓大家講話，自己左右形勢。他覺得這種領導方式很重要，我以爲他的評論是出於

真心。我沒要求他，是他自己要說的。

不過這種事十分鮮見，一般外交場合，人們相互難得真正以誠相見。有不少談到繼馬可。勃羅之後，許多外國人到中國，相信他們可以改變中國，結果反被同化掉。要想給中國施加些影響，十分不現實。無論如何，我自己能屢次被請去演講和做研究，這事令我不能不有些見迷惑。

七

問：我想問您一個有關傳統的問題。您作品第十二章勾劃了您對中國的五點印象。頭一點是藝術爲了表演。與此相關，您注意到至善至美在教學法上很重要。在中國教育系統中追求完美俯仰皆是。我想知道您是否注意到在中國的其它領域反之亦然的狀況。

答：我想我們代表團從中國的各個生活領域所見所聞中也得有這種「反之亦然」的印象。建築物失修、街道髒亂、隨處堆放東西，我覺得這大概歸咎於共產主義制度。也許我沒說到重點上，但是人們缺乏自豪感，各家自掃門前雪，不管他人瓦上霜，這和日本不相同，那裏老年人四處走動，清理環境，是他們想要這麼做，並非爲錢。在中國，撐門面的事與不值得保持或費神的事分得很清楚，說來令人心寒，常有那些由外資興建的新大廈，三、四年後，七零八落不成樣子。

由此可見，有些領域則一點追求完美的意識都沒有。但我不理解這是由於根深蒂固的歷史原因，還是由於鐵飯碗而造成的。做與不做總歸一樣，沒有鼓勵人們去做的刺激物。當然商業部門極注意門面面子，我看簡直糟透了。我們住在南京的金陵飯店，我是在那兒開始寫那本書的。飯店管理甚好，我很驚奇，就研究了一番。你猜是怎麼回事？原來飯店的經理上任前說好，除非他不能自己僱用和解僱職員，否則他不受任。

問：對。在中國對此事有所聞。

答：這話極爲必要，工作馬虎不承擔後果，那何必當初要麼做它？不過，就教育系統而論，我留意到你大概不會允許上不了勝任的學校。桂林的學校大概是差的了。一九八五年我到桂林時，我感到沒看到什麼精彩的學校，至今我也不明白爲什麼。那次去桂林，代表團是個博學

(第七版)

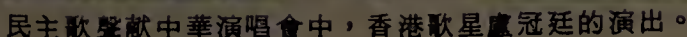
八港台歌星義演 ●●●●●●●●●●
●●●●●十五分鐘籌款逾萬元

為紀念去年六月四日天安門大屠殺的悲慘事件，同時喚起海外華人對中國民主運動的堅持，八位來自香港及台灣的歌星藝人

特約記者陳小慧

為「民主歌聲獻中華」到美加六大城市作巡迴演唱，籌募民主基金。

繼溫哥華、三藩市及洛杉磯的演出後，演唱團於五月七日假紐約祖維士中心 (Jacob Javits



—特約記者陳小慧攝—

(Center)
演出。被中共視為公開威脅對象的岑建勳領導團員梅艷芳、葉德嫻、華娃、盧冠廷、羅大佑、黃耀明作表演。香港支聯會主席司徒華亦隨團出席。是晚觀眾約三千人，計劃中各美加城市華語電台將演唱會轉播給三百萬至五百萬的觀眾收看。

岑聲稱隨團各藝人對中國民運均抱有非常堅定的信念。今年香港的民運行列可能沒有去年數百萬人上街遊行的澎湃洶湧，剛定的基本法無疑亦使香港人有所惶恐，但正因基本法註定香港五

百七十萬人口不能人人離港，港人更加要積極主動爭取民主。被問及如何確保籌得款項流於正途時，岑補充說，中國民主運動的道路會是漫長而艱苦的，民運不等於一定要天天有百萬人上街遊行，衆多爲民運努力的有志之士在默默地工作，幫助被留放的學生，也有協助教育研究，反新聞封鎖等工作。他深信中國一定有民主的一天，而現在籌得的基金到時必有得其所用的一朝。

在談及中共政權對香港政局的關係及影響時，一般的觀點認為所謂要確保香港五十年不變，

全賴中共政權不會有突變。司徒華却認為，就是中共不變，香港更應努力求變，主動爭取民主權利。

在演唱會致謝辭中，司徒華宣言：「我們要面對國難壓力，但我們不會解散，我們會支持下去，戰鬥到底，你們是我們的大後方，我們需要你們的支持！六四的民主歌聲被坦克車、槍聲壓倒，但這些槍聲亦驚醒了我們的中國心。民主的心聲是不會被壓倒的。雖然今天的天安門連軟步也不可以。但我們今天以歌聲，將歌聲傳遍大地，以澎湃的民主歌聲將蜀我事刻進華。人民一定

要算賬！人民一定要用自己的手爭取民主！」

司徒華引領觀眾高歌「龍的傳人」，台上台下高揚黃巾，象徵力量。

演唱會中段，各藝人提捐款箱到觀眾席收集捐款，是晚在短短十五分鐘內籌得一萬二千六百元，岑建勳表示，在各城市的捐款活動均獲得非常熱烈的反應，暫時總計有六萬六千多元。最後演唱會在全場合唱「歷史的傷口」歌聲中結束。

是次演唱會由「天安門紀念基金會」籌劃，基金會於去年十二月正式在新澤西州註冊為非營利基金會，獲聯邦政府免稅權。

基金會將於六月正式選出監督委員會。「天安門基金會」的宗旨是為中國人的人權、教育和福利而努力。

天安門紀念基金會財政及是次演唱會策劃鍾廣泰表示，演唱會全場幾近爆滿，售出門票三千

海華文藝季書

波士頓海華文藝季書畫盆景展覽於五月一日午後假中華藝文苑揭幕，由中華文化復興運動推行委員會波士頓分會主任委員楊

海華文藝季書畫及盆景展覽

湯文

慶、李建、譚嘉陵、李東華、陳不凡、張建勳、伍中鈺及湯文等。

餘，收入約十三至十五萬元。波士頓區海外香港華人民主人權促進會亦協助本地推銷門票，得到了不少華埠商戶及熱心人士的支持，爲這次義演籌得一千六百餘元善款。

中華耆英會董事會選舉

朱曉東退休任永遠榮譽顧問

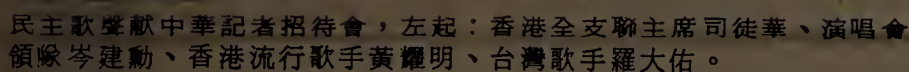
中華着英會董事會選舉朱曉東退任永遠榮譽顧問
議通過推舉朱曉東爲着英會永遠榮譽顧問。

中華英會於四月廿三日舉行董事會，並於會中選舉新董事及董事會職員。原任董事長朱曉東於本次會議後退休，着英會執行主任伍銀寬代表全體董事及職員感謝朱曉東十五年多來對着英會服務勞苦功高及在業務擴展上做了莫大的貢獻。董事會同時提

新任董事長爲梅炳鈿，副董事長陳郁立，財政余陳佩珍，書記朱自律。董事會亦同時添入新董事，四位新當選的董事爲余國峯，陳鉅超，朱自律及陳度。全體董事名單如下：梅炳鈿，陳郁立，余陳佩珍，朱自律，陳振祥，張建勳，許影屏，胡秀

英，李鴻春，梅
曹年優，黃毓祺
，陳鉅超，余國
峯，陳度。○

區天安門紀念基金會



—特約記者陳小慧攝—

Part-time position for meals delivery program for people with AIDS. Manage client intake system, volunteer recruitment and some clerical. Strong administrative & communication skills. Bilingual. Salary \$15.00/hr. Resumes only. Deadline, May 21 to Community Servings c/o AJ Congress, One Lincoln Plaza, Suite 310, Boston, MA 02111.

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Application must be received by 5:00 p.m. June 14, 1990. If mailed, applications must be received in the field office no later than the foregoing deadline. Applications received after the time and date specified will not be accepted.



近期活動概要

華人醫務中心

社區服務部

郊外旅行

- ①新港參觀：六月二十三(星期六)上午九時至七時止。
- ②嘉納比湖遊樂場：七月十四(星期六)上午九時至七時止。
- ③出海觀賞鯨魚：八月四日(星期六)。
- ④紐約市：九月八日(星期六)上午六時至。
- ⑤摘蘋果：十月六日(星期六)上午九時至七時止及十月十三日(星期六)上午九時至七時止。

認識周圍環境

- ①麻省省政府大廈：六月十一(星期一)下午一時至。
- ②富蘭克林動物公園：六月十九(星期二)上午十一時至下午五時止。
- ③劍橋購物中心：七月二十三(星期一)下午一時至。
- ④美國憲法號：七月三十一(星期二)下午一時至。
- ⑤亞瑟比購物中心：八月十三(星期一)下午一時至。
- ⑥波士頓市立醫院：八月二十八(星期二)下午一時至。
- ⑦甘迺迪總統故居：九月十日(星期一)上午九時至。
- ⑧哈佛大學博物院：九月二十二(星期六)上午九時至。

紐英崙逸仙

文教基金會

接受中國留學生
申請獎學金

紐英崙地區逸仙文教基金會獎助學金已開始接受申請，將提供二、三名大陸留美傑出學人每人二至四千元獎學金，逸仙獎學金是由台灣蔡紹華先生捐出十萬美元，每年以其利息提供獎學金給大陸留學生成績優異，生活清寒者，使其能順利完成學業。由於該獎學金以培養研究人文社會科學人才為宗旨，因此申請者以研究人文社會科學者為限。凡是中國大陸來美研讀博士學位之學生未取美國居留權或歸化為美國公民，已得博士候選人資格，正在撰寫博士論文，並在美國麻州，羅得島州，康乃狄克州，緬因州，新罕布許州，佛蒙特州等地學校就讀者，均可提出申請。

申請人須附申請表一份，簡歷表及兩位教授之推薦信，有關學歷及博士候選人資格證明及成績單，一千字以下之博士論文摘要，及博士論文摘要已獲審查通過之證明及護照影本。

申請人如獲得或同時申請有獎學金，應予以證明，如申請人條件相近，以未獲有其他獎學金者優先。

紐英崙地區受過擔任逸仙獎學金評審委員的都是有專長之學人，包括：吳文津，陳紫郎，馬懷華等。

凡符合申請資格者均可自即日起向該基金會索取申請表提出申請，預定一九九〇年七月十五日截止申請，並於八月間個別通知得獎與否，該基金會的地址是：Tsai Shao-Hua Scholarship Foundation, Box 675, Boston MA 02112 (基金會供稿)



紐英崙青少年

中文夏令營

八月中開始

第四屆紐英崙青少年中文夏令營定於八月十二日(星期日)正式開營，上午十時報到，晚上將舉行迎新會，由台灣邀請而來三位老師將在迎新會中作表演，並有講故事等節目。

中文夏令營之舉辦期由八月十二至十八日，共七天，課程內容包括民俗活動、文藝介紹、康樂活動、中華語文、高年級另有座談會、專題演講、社交活動。七天的活動中有一晚介紹星相、一晚舉行園遊會。

夏令營分日間和住宿營兩種，現餘少量名額，報名從速，查詢：鍾曼怡(五〇八)六五五、八九〇八，陳思微(六一七)八九三、一九五二。

中華青年聯誼會

畢業舞會

五月二十五日(星期五)晚上九時開始，在東北大學愛爾蘭中心(Northeastern Univ. Student Center)舉行，應屆畢業生免費(以各校同學會會長提供之名單為準)，東北大學同學會會員及聯誼會會員三元，非會員五元。當晚停車於東北校區免費。

波士頓國際學院

免費入籍班

如果你是合法永久居民超過五年，或與美國公民結婚超過三年，那麼你就有資格成為美國公民。波士頓國際學院現提供一個免費課程以幫助準備應付入籍考試的人。資深教師教授美國歷史、政府及成為公民所必須的權利與責任。

欲知進一步的資料，請查詢電話六一七-五三六-一〇八一。此課程由麻州難民及移民處與聯邦文化運動合辦。

波士頓

大姊妹協會

徵求

雙語社會工作者

波士頓大姊妹協會現須一位能說國粵語之社會工作者，具社會學位優先，職責是管理亞裔社區之成人及兒童活動，須具備處理個案工作技能。請電二三六-八〇六〇，或寫信：Pat Glin Liscow, Big Sister Association of Greater Boston, 161 Mass Ave, Boston 02115。

大波士頓區

中華文化協會

崇中文學校運動日：五月二十日下午二時至四時半，在文協活動中心，風雨無阻，有運動，點心，獎品，每人二元。

崇端午節慶祝活動：六月三日中午至下午四時，在查爾斯河，聯絡陳思微(六一七)八九三、一九五二。

華埠糧食派發

華美福利會糧食派發：

日期：六月七日

時間：上午十時半開始至下午二時(派完即止)

申請資格：一、唐人埠居民

由即日起請帶以下文件前往申請

- 一、工人卡(全家)
- 二、綠卡
- 三、地址證明(如租單或電費單)
- 四、收入證明



美化華埠 安享福壽

NEWTON

Now accepting applications for 1-Bedroom apartment. Section 8 subsidy available for elderly and for handicapped.

Household income cannot be greater than \$25,000 for one person or \$28,550 for 2 people. For more information and application, please call:

244-7781

Equal Housing Opportunity

"Summertime at the South Cove YMCA"

Summer Day Camp Counselor

Female counselor needed to supervise and plan activities for 12 campers, ages 8-12. Monday-Friday 9 am to 3 pm, July-August. Great opportunity to work with children in the Chinese community. Applicant should be college-bound or presently enrolled in college. Bilingual in Chinese/English helpful.

Summer Day Camp

Dates: Session 1 July 3 - 26, 3 days per week
Session 2 July 30 - August 16, 4 days per week

Time: 9 am to 3 pm

Ages: 8 to 12

Place: 54 Tyler Street Boston

Cost: \$100.00 per session

Please call Richard Leung at 426-2237 for application

波士頓

華人佈道會

社區成人英語班

波士頓華人佈道會將於本年六月二日至八月十日，逢星期六上午十時至正午十二時，主辦社區成人英語初級班，歡迎未曾受過正式英語訓練，有志學習基本英語的成人報名參加。

第一季英語初級班定於今年六月二日至八月十八日每逢星期六上午十時至正午十二時上課，此外每星期二、四、六及日加設補習班，英語班要求學生每星期六都上課，並建議學生另外選擇上其中一堂補習班。

英語班將提供課本及其他學習材料給學生，費用約二十五元。學生另需自備筆記簿及英譯中字典。英語班每星期都有小測驗，並於學期末有考試。此等測驗及考試只用以甄別學生之學習情況，故將不予評分，但英語班將獎勵成績優異之學生。

英語初級班有三十個名額，採用先到先得的方法取錄學生。英語初級班分為兩個程度，並安排於六月二日面見學生進行編班。

索取報名表或查詢詳情，可親臨或致電教會。華人佈道會的地址及電話如下：華埠夏利臣街二四九號，電話：六一七-四二六、五七一。

如有興趣進修電腦、繪圖、工程...
工專課程及有與興趣進入富蘭克林工專學院攻讀一年至二年專科課程

請考慮 免費

華美一富蘭克林機械英語補習班

上課時間(暫定)：一九九〇年六月中旬至八月底
星期二至五上午
9:00至下午1:00

課程內容：數學
機械英語

申請資格：※高中畢業證書(本地或其他地方畢業均可)或G.E.D.證書持有人
※中等英語。數學程度
※有志攻讀富蘭克林工專學院

詳情請電：四二六-九四九二跟張小姐聯絡；
或到華美福利會九十號泰勒街
波士頓查詢

BROOKLINE PUBLIC SCHOOLS

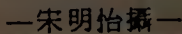
Administrative Vacancy

K-8 Vice Principal (6 Vice Principal, 4 Teacher)

Strong educational leader for diverse community with high expectations. Candidates must have Massachusetts Certificate in Elementary Education, 3 years' elementary teaching experience and Master's degree or such alternatives as the School Committee may find acceptable. Salary in accordance with the Teachers' Salary Schedule plus a stipend of \$3950 prorated. Please send resume and references to: Mrs. Evelyn Lerman, Acting Director of Personnel, 333 Washington Street, Brookline, MA 02146. Deadline for filing: Tuesday, May 29, 1990. An Equal Opportunity Employer

惠登廣告請電四二六·九四九二

See these stories and more in the English section



鼓勵亞裔積極參政
爭取平等反對歧視

前主席司徒彥鏗慎重道歉

來自加州國會議員松井口八
月三十日止，累積欠款達四萬元
——應邀出席本年度第四屆亞美，而有帳可查可向各商戶收納之

經濟困境重 重建局郭尤

松井指出亞美人士在過去五

年來有出衆的表現，被譽爲模範少數民族，美國新聞界各大報章雜誌包括時代週刊、新聞週刊、紐約時報和洛杉磯時報，均曾以封面專題報導探討亞美民族的優秀成就，而這些成績大部份屬於科學技術性的榮譽，亞美人士在政治行政的領導才能上，却無人談論。事實上，亞裔在美國以處理人際事務，作爲出色管理人才而著名的情況不多。因此一九九〇年代應是我們檢討探究這個問題的時代，投入政治應爲未來十大家共同努力的重要方向。

波士頓重建局主任郭尤在五月八日臨時召開的華埠南灣社區議會會議中，就南火車站計劃選取發展商事件上作表示，重建局打算先選取一個試驗性發展商，以半年爲期，若不能有所行動和造福社區，則更換另一個發展商。

現時投標南火車站計劃的發展商只有兩家，一爲塔芙士大學，一爲森林城市公司。郭尤指出兩個發展商的計劃沒有太大不同，並認爲目前不適合指定一個長期發展商。

在說明亞裔增強政治力量的

作用時，他舉例說，亞美人士其中一個成功事情是去年合力爭取到補償法案的通過。一九四二年因日本發動對美侵略戰爭，美國政府把所有日裔人士鎖起來，禁閉在集中營裏，以免他們串通日本。松井其時尚為不足一歲之嬰兒，其父母均為日裔移民的後裔，屬美國公民，却只因血緣而被當作犯人般囚禁，當時全美有二萬的日裔美國人因相同情形被自己的國家視為敵人，這完全是違反人權的。但多年以來，這段不愉快的歷史不再被人提起。松井指出，這事件讓大眾注意，及取得國家的道歉賠償意義重大。賠償法案的通過是亞裔美國人爭取平等與反歧視的成功呼聲。

他又透露，在加州政壇上若干重要席位已由亞裔人士擔任時，及因現時的州長又不能充份代表加州居民的聲音，亞美人士已決定向加州州長一職挑戰，即使沒有勝算把握，但重要的是讓全世界知道，亞裔居民對其州內的

指出麻州經濟現時陷於極大的困境中，並歸因於政治領導層的能力，以至麻州在一年多以前位列全國第三名收入最高的州，於今年却背負十年來最龐大的經濟赤字，聯邦及州政府財政預算的緊最高政治職位是感到興趣的。

松井並論及一九八六年實施的移民法，禁止僱主僱用非法移居的移民，否則被罰的法案。這個法案在討論期間，他們深表關注，恐防演化為種族歧視的導因，而事實上不出所料，在上月的總會計部報告指出，百分之二十的僱主拒絕聘用外表異於一般美國人，說話帶有異國口音，或具有非歐洲文化姓氏的人士。這情形在少數族裔密集的大都市，如紐約、芝加哥、洛杉磯等案例更多。不想僱用少數族裔的僱主高至百分之二十五。

松井說：「我常常想及我的國家——美國，是不是有足夠安全

指出麻州經濟現時陷於極大的困境中，並歸因於政治領導層的不力，以至麻州在一年多以前位列全國第三名收入最高的州，於今年却背負十年來最龐大的經濟赤字，聯邦及州政府財政預算的緊最高政治職位是感到興趣的。

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松井說：「我常常想及我的國家——美國，是不是有足夠安全

個發展商。郭尤說，不能排除可能性，就是將來有一個比目前兩個投標者更好的發展商。

社區中心計劃主任張板橋表示，社區中心計劃已討論多時，大家希望能盡快落實興建C地段，但社區沒有錢，此時亟需市政感的？是不是一個美好的國家？推動獨尊英語顯示了它缺乏安全感 and 缺乏信心。我認為美國有亞裔、非裔、西班牙裔等多元民族是極好的，這使國家更強大。多元就是意義非凡。」

松井爲日裔，於一九七八年入選美國國會，爲國會中僅有的兩位亞裔代表之一。他是民主黨主導及政策委員會 (Democratic Steering and Policy Committee) 成員，又於國會之方法及手段委員會 (Ways and Means Committee) 中具有重要影響力，這是他第四次到訪波士頓作公開演說。

宋明怡

宋明怡

經濟困境重重 發展南火車站
重建局郭尤主張選取試驗性發展商

宋明怡

縮，資本家分別虧損、搬離或靜觀其變，地方上的健康、教育、即時的幫助，發展南火車站能提供

房屋、和社會福利均全面衰退，這使大家不得不正視目前要發展十八個月以前討論的房屋計劃，所必然遇到的困難。

他認為若只選擇一個試行發展商，予以六個月的挑戰性方針，先發展南站旁的巴士站，然後視其實際成績再作以後決定，他不希望發展商在取得發展權之前所作的承諾要拖三四十天才實現。

議員胡國新亦認為發展南火車站是一個對市府和發展商決心的試驗，過去曾討論了不少發展計劃，開了無數次會議，耗費了不少時間，但始終未見任何計劃付諸實行，他認為不應繼續在承諾上花時間，而需要他們對社區實際付出，發展商應立刻有所行動以示對社區的誠意。

假如半年內試行發展商的表现不能令人滿意，重建局可指派另一個發展商。郭尤說，不能排除一個發展商。郭尤說，不能排除一個發展商。

塔夫士大學及森林城市發展公司已於五月十日向重建局董事會作計劃報告，董事會將於五月十七日投票決定。

宋明怡

內文

民主獻中

❀必珠 一路封

李 升任 民移民

公室主任

※昆士小學最受家長歡迎

中華頤養院續約古土

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